

The Mediator

All my life, I had always heard that God became a man by a *divine* seed or sperm cell — the Word *becoming* a human being without the Son of God ever being created. Of course, something created could not be *divine*, since *divinity* cannot be created or ever come into existence. Divinity cannot create itself. The Creator only creates what is not divine. To be created precludes being *divine*, since *divinity* is uncreated, as Jn 1:1 states the fact of the matter. And the Son, like all sons, was either created or made of the dust of the earth, just as Adam, or born like his offspring afterwards.

The Son, before He was a son (as Adam was a son, and both were called the son of God), had to come into being. The Son of God, who is Yahshua, was born of a virgin, in whom the Word was made flesh. However that was, or whatever it means, He could not, in His humanity, have created all things. But before the Word was made flesh, before He dwelled or took up His abode in the man Yahshua, the body prepared for Him, all things were created through Him, that is, the Word.

The Word (Jn 1:1) did not become or turn into a human being who could die, since it is impossible for divinity to die, nor suffer as flesh and blood was made to be able to suffer in the flesh. He was still flesh and bone after His humanity was resurrected, but could no longer suffer physically, as we also will be made like Him (1 Cor 15:51-52). But the whole reason why His blood was so precious, and was spilt to forgive man, was that when blood is drained out of a human body, *it dies*, ceases to live, breathe, function as a body of flesh and blood.

So when He breathed His last breath, He — His human spirit and soul — went into death, just as all humans with the guilt of sin upon them go into the place called death (Lk 16:28), since He in His body, soul, and spirit took all of mankind's sins upon Himself (2 Cor 5:15,21; Mt 12:40). *Himself* means His whole humanity. His whole humanity is the Mediator between divinity and humanity. There is only one Mediator (Jn

14:6), only one way, one road home (Jn 13:20). Home is to the Father of us both (Mt 10:40-41; Lk 9:48; Rom 10:14-17; Jn 7:17-18).

The Redeemed Man is the mediator between Yahshua and man, since Yahshua is the Mediator between divinity and humanity. A redeemed human priestly ministry is to lead the way to Yahshua, and Yahshua to the Father (2 Cor 5:17-21). He has made us the agents of reconciliation in Him who reconciles between His Father and man. He needs us, and this is why we and our Master Yahshua work together; as Paul says, we are ambassadors for Messiah Yahshua, the man in 1 Tim 2:5.

2 Cor 5:18-20 — So now God is in us, reconciling man to Yahshua (Jn 6:44), for Him to reconcile them to the Father. Jn 13:20 — It has to be through *man* — humanity working with God. For He (God, our Father, through His Son, Yahshua) has committed to us the word of reconciliation, the power of the words we speak, as Rom 10:17 says. Faith, the persuasion from God, comes by the word or words “we” speak to other human beings — the word of reconciliation. “We” is those who are *righteous*, without falsehood or deceit, not seeking their own glory.

Jn 13:20 — There is no way to the Father except through the Man — the Son Yahshua. And there is no way to the Son Yahshua, the Man, except through a man in whom there is no deceit, falsehood, or unrighteousness (Jn 7:18; Mt 10:40-41).

Every sin is atoned for by the blood of the Man Yahshua, who shed His blood in order to go into death on our behalf (Acts 2:24,27,31). We, then, as 2 Cor 5:18 says, are given the word of making others friends with God, to no longer be enemies. His message in us is of peace, and of making others friends with God, now being His representation (verses 20-21). As Jn 6:44 says, God the Father draws His potential sons to His Son Yahshua through us, since no one can come to Him, Yahshua, the Mediator between them and the Father, except by the Father working through us, our Master’s mediators.

Jn 6:44-45 — We bring them home to be taught by the divine Word who dwells in our Master and in us. Therefore He is not ashamed to call us His brothers and sisters

(Heb 2:10-13). Mk 8:38 — How could we ever be ashamed of Him when He was not ashamed of us, but saved us by making us friends with His Father (2 Cor 5:19-21)? Ambassadors (#4243) are those who represent Him, as all ambassadors have been made into the righteousness of God. Jn 7:18 — They are the second of these two kinds of believers.

The Redeemed Man and the Redeemer work with Divinity to bring man to Him, in order to become rulers in His kingdom, to rule over restored mankind in the eternal age. We work with our Master now. Since we have been joined to Him and are one spirit with Him, the same power and authority is given to us to make disciples (Mt 28:18-20). But this is only true if we are obeying His commands (Jn 14:21), that is, if He is disclosing Himself to us to be His ambassadors in order to reconcile others to Him, so that He can bring them on home to the Father, to be adopted¹ into His family of His friends to be cared for.

There will be a home for them if the Word and our Father have found a home in us (Jn 14:23) by the Spirit given to us upon our surrender to Him (Lk 14:31-33; Acts 2:44-45) after hearing the many other words (Acts 2:36-42). These “many other words” were as Mt 28:19-20 and Acts 16:31-34, as Paul explained to the jailer what it meant to believe in Yahshua. The jailer did not know what it meant until he and his family had heard the words of life, before their baptism into His life — Body Life (1 Jn 5:12). Acts 5:20 — Sent ones speak the whole message of this new life (2 Cor 5:17).

So we recognize our Master Yahshua as the man we want to be, and for this we must have the same Spirit He has — the Holy Spirit set apart especially for us both (as He calls us brethren).

¹ *Adoption* is to take from one fatherhood and transfer to a new father and mother, into a new family, to be cared for (Gal 4:5-6; Rom 8:15,23; 9:4; Eph 1:5; Rev 21:7 — “no cowards allowed”).

(When Christians ask “Jesus” to come into their heart, it would then have to be the Spirit who dwells in His human body and not the man “Jesus” himself, which would be a physical impossibility. Therefore, they must make a distinction between the divine Word, which is spirit, and the human Son — yet they refuse to make that distinction, calling the Son Himself divine, and persecuting all who say otherwise.)

If we receive His divinity — that is, the same Spirit who dwells in Him — we become like Him (Jn 20:21-23).

Jn 20:16-17 — This is the greatest miracle of it all. For the divine Spirit to take up residence in humanity for the purpose of redemption is the greatest miracle of them all, which creates Jn 13:35 and 17:23. What could He have wanted more than peace, unity, oneness in His Body, with no strife and division? (Mt 12:25)

Man means *man* — born as the Son of *man* and also the Son of God, conceived by the agency of the miracle of the Holy Spirit (Lk 1:31-35), to rule and reign with the Twelve Tribes of Israel over the nations in the eternal age (Rev 21:9,12; Dan 7:13-27; Rev 22:5).

Dan 7:13 — “Son of Man” means the perfect representation of humanity as the incarnation of divine glory (Jn 17:22; 1 Jn 3:1-3; Mt 9:6; 10:23; 11:19; 12:8,32,40; Mk 8:31; 9:12; Lk 6:5; 9:22; Jn 3:13-14; 5:27).

Rev 1:7 — Every eye will see Him (Mt 24:30), as He promised He would return in the same manner in which He left (Acts 1:9-11).

Eph 6:24 — After 30 or 40 years, the exponential growth was so great that love was left behind, and the insurgency of necessity took over the church.